

# **Diaspora and Ambidextrous Management of Tourism in Post-Colonial, Post-Conflict and Post-Disaster Destinations**

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## 1. Introduction

The tourism industry has been highlighted as an industry that can positively contribute to the economic and social development of a destination (Buckley, 2012). However, this industry can also negatively impact on a destination if poorly managed (Mazanec, Wober & Zins, 2007 cited in Iniesta-Bonillo, Sanchez-Fernandez & Jimenez-Castillo, 2016). Among the noticed negative impacts of tourism is the over-exploitation of resources like water, minerals, oil, over-population (Sloan et al., 2013). Based on this observation, a destination is often considered sustainable if the tourism industry does not impact negatively on the environment, on human-environment interactions and local communities. Equally important, the industry needs to contribute to cultural exchange between locals and visitors and meeting the economic needs of the populations (Mbaiwa, 2005 in Iniesta-Bonillo et al, 2016). To this list could be added: the long-term capacity of the industry to remain 'clean' from an environment point of view with the support of technological systems; a fair positive impact on all members of the population in the present and in the future (Sharpley, 2000).

For the Caribbean, the tourism industry is a major source of income (Seraphin & Butcher, 2018; Seraphin, 2014). In this respect, and drawing from the above information, this research paper argues that diaspora tourism (with the members of the diaspora as tourists and investors) is a suitable form of tourism for Post-Colonial, Post-Conflict and Post-Disaster Destinations (PCCDD). To justify our reasoning, this research paper makes an attempt to map and frame diaspora tourism practices at a Caribbean tourism destination. Haiti, a PCCDD (Seraphin & Butcher, 2018) is taken as a case study. From a methodological point of view, this paper is based on secondary data and more specifically, on literature reviewed (that is, the diasporic

economy; diaspora tourism in the Caribbean; motives of the diaspora to travel back home; their demographic; etc.).

## **2. Literature review**

### *2.1. The Diaspora as a group: Overview*

The diaspora is defined as a geographic dispersion of people belonging to the same community (Bordes-Benayoum, 2002). Worldwide, it is estimated that the diaspora represents 175 million people (Minto-Coy, 2009). There are multiple causes of population dispersal, hence the variety of typology of diaspora: victim diasporas, trade diasporas, imperial diasporas, labour diasporas and so forth (Basu, 2004). As for diasporans, they are ‘foreign born population and their offsprings maintaining relations to their country of origin’ (Minto-Coy & Elo, 2015: 28). Home remains a meaningful place for them (Pocok & McIntosh, 2013). This group contributes to the economy and social development of its country of origin mainly through remittance and social philanthropy (Minto-Coy, 2016). Whereas the focus on diaspora has tended to be on remittance and benevolence there is emerging recognition of their economic impact via entrepreneurship, innovation and in international business with implications for firms in the home country (Minto-Coy, 2016). Diasporas are also noted as having access to critical resources, networks and knowledge not easily accessed in the country of origin (COO) and as such, they are important agents of change and drivers of innovation (USAID, 2015). Minto-Coy and Elo (2017: 30) for instance refer to diasporans who invest in their home country as ‘engaging heroic entrepreneurs’. Indeed, Graham (2014) explained that when firms are owned by diaspora they are more socially responsible than others (hiring more locals, paying higher wages, and making more contribution to charity). The prominent role of the diaspora makes them an important actor of the civil society as they are going beyond their call of duty. The roles and actions of

the diaspora should be used to inform public policies and businesses as they are applied 'to areas of the society that are perceived to be challenging and undeserving' (Parkes, Scully & Anson, 2010: 697). Despite the commitment of this group to the COO, it is very important for local government to keep a close tab on the 'new generation' of diaspora. 'Although social ties with residents in their home places still exist, they are gradually losing contact with them (...) some immigrants had weak social networks in their home places because of their limited stay there' (Hung et al. 2013: 308).

## *2.2. Caribbean diaspora*

The Caribbean has a large diaspora population (Minto-Coy & Elo, 2017). Most of the member of Caribbean diaspora resides in the US, UK and Canada. This trend started in the twentieth century (Minto-Coy, 2016). As Caribbean economies continue to be laggards in global performance, emigration will probably continue to be a key feature of the region (Minto-Coy, 2016). That said, there is at the moment no specific data regarding the size of the Caribbean diaspora. In the early part of the twenty-first century it is estimated that over five million persons have emigrated from the Caribbean to live abroad (Minto-Coy, 2016). 'The general global pattern of migration from poorer to more economically successful economies is reproduced within the Caribbean basin. For instance, Barbados, the Bahamas, and Trinidad and Tobago are top destinations for migrants from the wider English-speaking region, as in the Dominican Republic for those from Haiti' (Reis, 2007 cited in Minto-Coy, 2016: 123). As for the demographic of the diaspora, it is a mixture of skilled and unskilled people. It is important to mention the fact that 80% of the total university-educated population of the Caribbean has moved to a different country. This phenomenon has been labelled as 'brain drain'. Last but not least, the migrants are on average between 25-40 years old (Minto-Coy, 2016).

### 2.3. *Haitian diaspora*

According to Seraphin (2014), the key features of the Haitian diaspora are as follows (table 1):

**[INSERT TABLE 1]**

As for table 2 and figure 1, they provide information about the destinations of Haitian migrants, as well as numbers and dates (different waves of migrations).

**[INSERT TABLE 2]**

As the above table (table 2) shows, The USA is the main destination for the Haitian diaspora.

**[INSERT FIGURE 1]**

As figure 1 indicates, the Haitian immigration is not a new phenomenon. It started for political reasons then turned into social and economic reasons. This diaspora contributes extensively to the GDP of Haiti via money transfer (Seraphin, 2014).

Last but not least, figure 2 below provides data about the contribution (via remittances) of the Haitian diaspora to the local economy.

**[INSERT FIGURE 2]**

### 2.4. *Diasporic economy*

The diaspora is considered in the Caribbean as a source of innovation; economic development; investment; and also as a source of innovation (Minto-Coy & Elo, 2017). Figure 3 provides details on remittance flow to the Caribbean area.

### [INSERT FIGURE 3]

In Jamaica, the diaspora plays a major role in the local economy. Remittances for the diaspora account for 16.2% of the GDP (Minto-Coy & Elo, 2017). However, investments in the home country are not limited to remittances. They also include diaspora bonds; home-country equity; entrepreneurial investments; joint ventures; etc. (Elo & Riddle, 2016).

The members of the diaspora, are acting as ambassadors of their culture (music, food, etc.) abroad. ‘The diasporic economy not only offers opportunities for businesses in the region but in the diaspora itself’ (Minto-Coy, 2016: 133). Because of the weight of the diaspora in local economies, this group is more and more taken into consideration by government in their strategic development. This is the case in the Caribbean but also at global level (Minto-Coy, 2016: 126).

Figure 4 below summarises the role that the diaspora plays in the local economy of their COO.

### [INSERT FIGURE 4]

#### *2.5. Diaspora tourism and the diasporic economy*

Diaspora tourism is between international tourism and domestic tourism. Within diaspora tourism, there are two streams of visitors. First, those who still have close family in the COO. Second, those who are more removed from the COO. That said, diaspora tourism is considered more beneficial than international tourism because it is not seasonal; diaspora not only visit main tourist areas but also visit secondary regional sites; they consume local products and services, meaning that the local population benefit directly from the industry (Newland &

Taylor, 2010). On the other side, international tourists tend to stay in resorts, which are considered as enclaves with no direct connections to the local economy (Seraphin & Butcher, 2018). The members of diasporas can be involved in the tourism industry of their COO in a variety of ways: As tourists; investors; remitters; philanthropists; volunteers; promoters; informal ambassadors. To encourage the diaspora to invest, governments sometimes provide finance, loan, technical assistance and marketing support (Newland & Taylor, 2010).

In the case of the Caribbean, ‘the diaspora constitutes the largest segment of visitors, about 70% (...). The diaspora returns largely for carnivals and other cultural and sporting events, as well as to visit relatives and friends (...). The real size and contribution of this market, however, remains largely unknown’ (Nurse, 2004 cited in Minto-Coy, 2009: 14). Last but not least, it is also important to mention the fact that the diaspora is playing a major role in the tourism development of the Caribbean area, as the number of visitors from the diaspora has contributed towards the development of local transport, attractions, etc. (Minto-Coy, 2016). For example, in Jamaica, the diaspora represents 11-15% of the island’s visitors (Minto-Coy, 2016).

## 2.6. *Mapping and framing diaspora tourism*

Diasporic tourism has revealed to be particularly beneficial for many destinations (figure 5). Taking the example of Haiti, we are going to investigate practices. *In fine*, the objective is to map and frame those practices and equally important, to conceptualise them.

**[INSERT FIGURE 5]**

## 3. Contextual framework

### 3.1. *Rational*

For this particular research, Haiti is chosen as case study for various reasons namely: this destination is under researched (Séraphin, 2014c); as a destination, Haiti is a good example of PCCDD; Haiti is also an emerging tourist destination; (Séraphin et al., 2016; Séraphin, et al., 2016); Moreover, the Haitian diaspora is among the most active diaspora (Minto-Coy & Séraphin, 2017; Séraphin & Paul, 2015); the lead author of this paper has developed some expertise in tourism development in Haiti and more broadly in the Caribbean; and finally, there is no research on diasporic tourism in the Caribbean (table 3). Based on these reasons and on rationale stated earlier, it is presumed that this article is filling a gap in existing literature on tourism development and management in the Caribbean.

### **[INSERT TABLE 3]**

#### *3.2. Tourism in Haiti: An overview*

Between the 1940s and the 1960s, Haiti was the most popular tourist destination in the Caribbean and, as such, attracted the international jet set. In 1957, the dictatorship and the atmosphere of terror that Francois Duvalier and his “Tontons Macoutes” crippled the country’s tourism industry. The country then went through a severe economic crisis which developed into a socio-political crisis (Thomson, 2014; Séraphin, 2011). The key issue of Haiti’s development was the fact that Haiti’s government comprised politicians who did not have a genuine interest in development (Maguire, 2014; Thomson, 2014). Leadership was a key issue of the country (Séraphin, 2013) and to support this view, Wagner (2015, p.258), in one of his research work, argued that:

Over the next two hundred years, Haiti would endure long periods of political instability, increasing socio-economic inequality, a nearly twenty-year occupation by US Marines, a nearly thirty-year dictatorship, several coups and military juntas, and an



unremitting series of foreign military, political, economic, religious, and humanitarian interventions (...) Haiti and its people have struggled for stability, sovereignty and democracy.

On January 12, 2010, an earthquake shook Haiti to its foundations, further damaging the tourism industry because of the destruction of most of the infrastructures and facilities of the sector. Thanks to the Haitian diaspora, investments and foreign direct investments, the hospitality sector quickly recovered from the earthquake (Séraphin, 2014b), to the point that the Haitian government identified the tourism sector as the key vehicle for economic development of the country (Séraphin & Nolan, 2014). However, in the updated version of *“Bonjour blanc, a journey through Haiti,”* Thomson (2014) highlights an important question regarding the impact of the tourism industry for the country:

New Hilton and Marriott hotels are due to open in Port-au-Prince; change is coming fast. The question is whether the poor - that is, the majority of Haitians – will benefit from the foreign loans and investment, whether money will trickle down from the Hilton to the slums at the harbour’s mouth. No doubt something will be lost as the global market brings more all-inclusive resort hotels and standardised Palm Beach sport cabin villages. As in Jamaica in the 1950s, it will be a trade-off between dignity and the mighty dollar (...) but jobs are needed.

It is also worthy to note that Haiti is one of the less visited destinations as compared to other Caribbean islands (Seraphin et al., 2018).

### 3.3. *Diaspora as tourists in Haiti*

Séraphin (2015) identified 4 stages in the evolution of tourism in Haiti:

(a) The first stage started in the 18<sup>th</sup> century. A very limited number of people used to visit Haiti. They were mainly attracted by the natural assets of the country.

(b) The second stage (1940-1980) – Haiti became a very popular destination in the Caribbean. However, it is important to mention the fact that in the 1960s the number of visitors decreased drastically due to the insecure environment that emerged following the election of Jean-Francois Duvalier (1957-1971).

(c) The 3<sup>rd</sup> stage (1980-2010) - Haiti is no longer considered as a tourist destination. Due to political instability the country is one of the least visited of the Caribbean.

(d) The final stage (from 2011) – In 2011, Stephanie Balmir-Villedrouin is appointed Ministry of Tourism. Two years after her appointment, the Minister of Tourism managed to put Haiti back on the international map of tourist destinations. The political stability of the country since 2011 contributed to this achievement.

As far as Haitian migration is considered, three main stages can be identified (Séraphin (2015):

(a) The first wave (1915-1935) was before tourism was considered as a source of income for the economic development of the country. The first body in charge of tourism, namely the *Office National du Tourisme*, was created in 1939 (Séraphin, 2014b). The generation who left Haiti during this period is not familiar with the tourism industry in their home country.

(b) The second wave (1965-1986) has one foot in Jean-Francois Duvalier's administration (1957-1971) and one foot in Jean-Claude Duvalier's administration (1972-1986). During this second wave of migration, the number of visitors in Haiti was way above the Dominican Republic that was still focused on the sugar industry. But later, the political instability forced the destination to be left out of the world tourism map (Séraphin, 2010). The Haitians who left Haiti during this period (1965-1986), had a mixed experience of the tourism sector in their home country.

(c) The last wave of migration (2005-2014) was still embedded in a context of political instability. With the election of President Martelly the political situation changed as mentioned earlier. The Haitians who left Haiti during this period also had a mixed experience of the tourism sector in Haiti.

The following table (Table 4) summarises the stages of the evolution of tourism in Haiti in parallel with the migration waves. Table 4 also contributes to establishing a segmentation of the Haitian diaspora.

**[INSERT TABLE 4]**

A SWOT analysis (table 5) of the Haitian diaspora as tourists (based on Séraphin, 2015) gives the following results:

**[INSERT TABLE 5]**

The above table (table 5) shows that the diaspora is a real asset for the tourism sector in Haiti. There are more ‘Strengths’ and ‘Opportunities’ than ‘Weaknesses’ and ‘Threats’.

The demography of the diaspora tourists going to Haiti is presented in the table below (table 6).

**[INSERT TABLE 6]**

As for the reasons for the diaspora visiting the country, figure 6 provides a breakdown:

**[INSERT FIGURE 6]**

#### **4. Diaspora tourism in Haiti: Diaspora as actors/investors**

#### 4.1. Methodology

In order to identify the involvement and impact of the diaspora in the tourism industry in Haiti and more interestingly, how their ambidextrous nature has transcribed into an ambidextrous approach in tourism management, this paper is going to adopt a methodology based on case studies. Indeed, a multiple case study approach was adopted as a strategy as it is widely used in tourism (Xiao & Smith, 2006) and has increasingly become “associated with an in-depth exploration of a particular context” (Hammond & Wellington, 2013: 17). Although case study research is useful as a means of studying information, it is reasonable to suggest that limitations might still apply. For instance, the information displayed on websites might not include key information, due to confidentiality clauses, or might include only partial information which has been included for marketing purposes (Séraphin, et al. 2017). Also, Yin (1994) argues that reporting of case study research can be difficult as the validity of the findings and the conclusions reached need to be established.

More specifically, in this paper we analysed two culinary events organised by a Haitian chef from the diaspora. We specifically analysed the type of events and how the event was managed.

- Case study 1: *Gout et saveurs lakay* (Location: Haiti)

The purpose of *Gout et saveurs lakay* (food / culinary event) was:

*‘to promote and celebrate Haitian gastronomy, to put forward restaurateurs and chefs, local producers and to show the world that Haiti is a culinary destination. The mission was also to be an avenue to bring value to the Hospitality Industry and to help develop future leaders’* (Facebook, [Online]).

The event which is of a duration of eight days is usually held every year in September. Thus, the event was organized by a Haitian chef who lives in the USA in 2011. *Gout et Saveur Lakay*

contributes to promote Haitian cuisine and build a positive image of Haiti to visitors once in the country (visit stage). The quote below provides evidence of the impact of this event on visitors:

*Well hello back Gout et Saveurs Lakay - Haiti Food & Spirits Festival and thank you so much for the opportunity to enjoy all of the modern and exotic cuisines of the festival. Everyone of the chefs is truly culinary artists. It is a long journey for me but **I look forward to coming back again and again and bringing more people with me.** Feel free to contact anytime and **I will do what I can to spread the word and show how great my experiences have been.** As you can see from my pictures I have truly enjoyed myself (Facebook page Gout et Saveur Lakay, 07.11.16)*

Based on the above points, it may be argued that *Gout et Saveurs Lakay* is the first major culinary event of its kind organised in Haiti. In this case, it is plausible to suggest that diaspora contributes to address gaps in products and services aiming at visitors.

- Case study 2: *Taste of Haiti* (Location: Miami)

As for the purpose of *Taste of Haiti* (food / culinary event) – It promotes Haiti at pre-visit stage.

*Taste of Haiti brings to the community of South Florida a **discovery of Haiti's culture** and flavors primarily **through its food** and all its cultural components. The festival offers a blend of the best of Haiti's cuisine, music and art. This festival is free to the public. From 2 to 10 p.m., visitors have the opportunity to go around sampling food from various local restaurants, catering companies, bakeries, and chefs, and can enjoy the flavors of Haitian rum, beer, soda and juices at the VIP tent. Taste of Haiti offers a range of activities throughout the day such as cooking demos, a chef cooking competition, live music, and display of Haitian art for purchase. This event has become one of the **premier events** in the city of North Miami, and one of the **largest cultural events** in South Florida. It is not to be missed! (MiamiBeaches [Online])*

*Taste of Haiti is a celebration of culture being that it's part of the **Haitian Cultural Heritage** Month celebration and the celebration of the creation of our flag. Obviously it's geared toward the Haitian community and for them to feel like they have a festival that offers all the different aspects of our culture which include music, bands and some of the games like dominoes and arts and crafts. The event is called Taste of Haiti but the idea of creating an event like this is not solely for the Haitian community. It's also to show the rest of the community of South Florida to be able to share our culture with them and some of things we have in common (Miami.com [Online])*

## 4.2. Results and discussion

‘Gastronomic tourism refers to that branch of the sector where persons make trips to destinations where the local food and beverages are the main motivating factors for travel’ (<http://www.Caribbean360.com>; Peltier, 2017). Many destinations like Jamaica, Israel, Cayman Island, Australia, etc are putting local chefs and local food at the centre of their marketing campaigns (<http://www.Caribbean360.com>; Peltier, 2017). *In fine*, the objective is to bring visitors closer to local and help them better understand life in the country. Research show that 80% of culinary travellers participate in non-restaurant, food-related activities (visiting winery, eating with local family or taking cooking classes with local chefs) while on vacation (<http://www.Caribbean360.com>; Peltier, 2017). Indeed, Choe et al. (2017) and Therkelsen (2016) explain that local food contributes to: visitors’ experience of regional culture; give them a sense of the place, while increasing the earnings of local food producers and tourism business alike; increase social bonds locals/tourists. Gastronomy appears as a sustainable form of tourism as it involves a variety of stakeholders that are all benefiting for the activity. Mobile applications (Apps) have also been developed by some DMOs to promote destination’s cuisine and food culture (Choe et al, 2017).

Both events described in the previous sub-section show a clear involvement of the community at different level (planning and delivering). Jepson et al. (2013) explained that the most successful events are the one involving local community. Festivals and cultural events are also very important for local communities as they: reinforce local and / or regional cultural identity; boost local pride and enhance prestige and image; create a sense of place community / well-being (Jepson et al., 2013). As a culinary event, *Taste of Haiti* educates visitors a pre-visit stage. For destinations with a negative image like Haiti, it is important to educate the tourists at pre-visit stage. It is a good tool to push them into actually visiting the destination (S raphin

et al. 2016). *Gout et Saveur Lakay* educates the tourists once in Haiti. *Taste of Haiti* and *Gout & saveur Lakay* seems to have a strong potential in terms of developing social capital among Haitians and Haitians and other communities. Indeed, social capital is all about the inclusion of individuals in a range of networks, structures or groups that allow them to develop and gain this capital (Miller & McTavish, 2013; Bladen et al. 2012). In his approach, the organiser of the above events has an ambidextrous approach (table 6).

#### [INSERT TABLE 6]

Since 2010, the Haitian diaspora has been quite involved in the development of the tourism industry. Their involvement is not limited to the organisation of (culinary) events as described and analysed in the previous paragraphs. The involvement of the diaspora is first and foremost in the hospitality sector. The members of the diaspora have helped to rebuild this sector. Not only they have continued to exploit existing hotels but they have also built new hotels (international chain of hotels) that are meeting international standard to improve the image of the destination (S  raphin & Paul, 2015; Paul & S  raphin, 2015). The involvement of the diaspora in the hospitality sector has helped to maintain the originality of the sector and more importantly contributed to keep the sector almost totally in the hand of Haitians (S  raphin, 2014). This could be linked to the exploitation aspect of ambidextrous management. Likewise, the fact that in Haiti there is a number of international chains of hotels managed by Haitians (S  raphin & Paul, 2015; Paul & S  raphin, 2015) may be linked with the exploration aspect of ambidextrous management.

#### 4.3. *Diaspora and the future of tourism industry in post-colonial, post-conflict and post-disaster destinations*

Taking the example of the festivals and cultural events, Yeoman (2013) explained that 10 factors can shape the future of consumption in this industry: (1) with globalisation there are increasing occasions to celebrate (2) a trend toward nostalgia can cause the emergence of vintage events (3) leisure tastes are more sophisticated (4) mobiles devices and augmented reality that embellish the real world (5) leisure choice is taking a much more visual form (6) the search for authentic experience and cutting-edge leisure activities (7) rising income is creating a more demanding and sophisticated service (8) increased longevity and ageing population impacts on consumption behaviours and choices (9) consumers are sensitive to ethical issues (10) increasing interest to parade one's social and cultural capital.

In order to understand the future of the tourism industry in PCCDD, it is important for the diaspora (as investors) to understand the patterns of changes associated with the consumers in their country of residence and home countries.

## **5. Mapping and framing the practices in diaspora tourism in Haiti**

### *5.1. Overview*

Ambidexterity is an approach that put together two opposites, namely: Exploration and exploitation. The first one is all about exploring new capabilities, knowledge, products and services and enhancing the quality of what already exists. As for exploitative, built upon what is already existing to meet the need of an existing group. If exploration and exploitation may appear as opposite, they are entwined and interdependent. More importantly, they play an important role to gaining competitive advantage, improving customer relations and creating customer capital. Basically, ambidexterity contributes to higher level of performance



(Mihalache et al., 2014). Last but not least, ambidexterity is often associated with the term innovation (Tsai, 2015; Cegarra-Navarro & Dewhurst, 2007). Tsai (2015) even states about ambidextrous innovation that is a combination of transformative innovation (reconfiguration of a context) and adaptive innovation (align strategy to what the market wants). This approach that combines creativity and efficiency contributes to a better market penetration (Tsai, 2015). When talking about the ambidextrous nature of innovation, it is also important to mention that innovation can also be either incremental, implying reactionary actions to maintain rather than grow a business - or any other activity - or radical by introducing new ideas that disrupt current conventions (Brooker & Joppe, 2014). Advanced-Market Economies (AME) is more geared toward exploitative approach without overlooking exploration. In contrast, Emerging Market Economies (EME) is more orientated toward the explorative dimension of ambidexterity (Stokes, Moore, Smith, Larson & Brindley, 2016).

## *5.2. Practices of the Haitian diaspora in the tourism industry of their COO*

The Haitian diaspora involved in the tourism industry could be considered as agents of change, because they are bringing innovation to the COO. For Krizaj et al. (2014) and Brooker and Joppe (2014), innovation is all about introducing new concepts, products, services, process, marketing technique, organisational structure to meet the needs of existing and new customers with the overall purpose to stimulate and increase spending and growth. Innovation also relates to the capacity of an organisation or destination to cope and adapt to changes. Brooker and Joppe (2014), categorise innovation in a slightly different way. First, *incremental* innovation

is most of the time in reaction to a situation and is implemented with a short term vision, and managers need to be customer centred. Second, *radical* innovation is proactive and subsequently disrupts current conventions. Radical innovators may be outsiders able to read the Zeitgeist and think creatively. Effectively the category *incremental innovation* aligns closely with the exploitative side of ambidexterity, and *radical innovation* aligns with exploration.

Using all the information collected in this article, figure 7 below maps the practices of the Haitian diaspora in the tourism industry of their COO.

**[INSERT FIGURE 7]**

The involvement of the diaspora in the industry is very important for the improvement of the quality of the products and services offered by Haiti as a destination. Their involvement will have to be at all level of the industry and at all level of the management of the country, politics included as much still need to be done to reach international standards and met the needs of visitors as figure 8 show:

**[INSERT FIGURE 8]**

## **6. Conclusion**

Based on our findings we can say that it is important for Haiti to encourage and support the return of the diaspora as they have the potential and means to contribute to the improvement of the tourism industry. The expertise that they developed during their exile can be beneficiary for their COO. Seraphin (2014) referred to the diaspora as a hybrid group because of their practices. They could also be referred as an ambidextrous group. That said, the challenge for local government would be to maintain the contact with the new generations as they are losing

interest to their home country. This is primordial for a sustainable involvement of the diaspora in the destination affairs. This is also primordial for the sustainable development of the tourism industry as ‘children are the tourists of the future’ (Cullingford, 1995: 122). ‘As future tourists, and as potentially important influence, their views of their experiences are significant (Cullingford, 1995: 121).

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